

The Davidic Leader of the End Days



The Prince

David Hill 10 Mar 2000 The Prince

The last several passages of Ezekiel (40-), are the most difficult passages in the Word for Christian Theologians.

They include the restitution of the Davidic Throne and the restitution of the Levitical Priesthood, including the Sacrifices and the Temple.

Now, for some reason, most scholars don't have a problem with the rebuilding of the Temple. And even the return of the Levitical priesthood itself they understand. But the sacrifices as recorded in Ezekiel they have a lot of problems with. I have posted on this already months ago, and won't go into it here except to reiterate that these sacrifices were never able to cleanse someone from sin (as even the Rabbis so admit), but they were used to remove guilt. Hence Peter's words that they supplied, "The answer of a clear conscience towards God." He says this concerning baptism, which, along with the Eucharist, replaces the sacrifices during the Church age.

So, even with this, the concept that scholars have the most difficulty with in Ezekiel, is the individual described as the Prince.

There are three possible interpretations of this passage. One is that this is Y'shua Himself. However, this can clearly be proven wrong from the context. First off, when Y'shua returns and sets up His Kingdom, He is described as Shining like the Sun. A casual reading of these chapters shows that this prince has no such glory. Second, Y'shua, when He returns, will enter through the East gate, and this is reserved for Him alone, and even this prince is not allowed this same privilege, again showing that he is far inferior to the Son of God.

The second interpretation of this individual is that he is Resurrected King David (Pentecost, Things to come, etc). Now first off, King David died and his body returned to dust. In Hebrews he is mentioned by name as being a citizen of the New Jerusalem. This citizenship is synonymous with a resurrected body (still future). When a person dies, his body is, "Sown in Corruption" and it is "raised in Incorruption". When King David is resurrected, it will be into a glorified body. A casual reading of the passage will show that this individual is not in a glorified body.

For, this prince is shown offering sin offerings for himself. This is something that neither Y'shua Messiah, nor King David in a glorified body will ever do, for king David will no longer sin come that day. And again, this prince is seen having sons, that he gives an inheritance to. Again, "in the Resurrection they no longer marry or are given in marriage." Hence, when King David is resurrected, he will no longer have kids (at least not during 'the resurrection' or the millennium) as this individual does. This also rules out Y'shua as well.

If king David is resuscitated (not resurrected) into his old mortal body, then this could be him. However, again, his body has returned to the dust rendering a resuscitation out of the question and he is shown as being a citizen of the new Jerusalem, and hence will be receiving a glorified body, not a mortal one

The only other interpretation that makes sense, that takes all the Scriptures into account, is that this is one of King David's descendants, who lives through the tribulation, and enters the Millennium as a mortal, who is then exalted to the position of prince over Israel (and hence the mortal world). This means that he will be sitting on the throne of David, which we know belongs to Y'shua, so he must be appointed to this position by Y'shua Himself. There is no doubt that the Throne of David is the one pictured in these passages, and this is the exact same scenario as the Male Child in Revelation. The Scripture is perfectly united in this testimony, with no differences.

Except one. In Revelation 12 we showed that the Male Child was destined to come from the Tribe of Ephraim, as the 13th star (which rules out King David as the prince). However, in accordance with God's promise to David, which is recorded in 2 Sam and the Psalms, this

individual must in fact be descended from the tribe of Judah, specifically from King David himself. The title of Prince also shows this individual's submission to King Y'shua Messiah.

But, to get back to the Ephraim Judah thing, how is it possible that this individual is shown as being from Judah in Ezekiel, and from Ephraim in Revelation. We have only to turn back a couple of chapters in Ezekiel to find our answer. For in chapter 37, God states that he would take the Scepter from Judah and his fellows, and the Scepter from Joseph (same as Ephraim) and his fellows, and join these two sticks together and they will become one stick, thus ending the animosity between the two ("Ephraim will not envy Judah, and Judah will no longer vex Ephraim"). This is the Ancestral Scepter of the first born, and is synonymous with the individual himself. So, how is God going to accomplish this 'miracle'?

There is an ancient practice that is still used today to join together two different peoples. A man from one tribe marries a woman from another tribe, and the son born of the union is the completion of the union, joining both peoples together. Hence, someone from Judah will marry a woman from Ephraim, and the Son born, will become this 'one stick'. In this way, both Judah and Ephraim can recognize and claim this individual as belonging to them and serve him as prince, and this will end the civil war that started over 2700 years ago.

And this is the testimony of the Word concerning this individual. There are more passages that I will go into tomorrow. But to end this here, one of the reasons that people assume that this prince is king David, is because this individual is named David in Ezekiel as well as in Jeremiah and Hosea.

However, when you consider all the facts, and all the Scriptures that touch upon this subject, it is clear that the reason why this person is named David in the Scriptures, is because, well, his name is David.

Priest and Prince

Continuing my series of posts concerning the Male Child of Revelation, I wanted to focus on the 'mission' of this individual.

Notice that in Revelation, he is pictured as being caught up to heaven. This is another reason why people believe that this is referring to Y'shua. However, with the ground work I have already laid, it is easy to see that it is not. And, besides this, there happens to be a passage of Scripture, in the Old Testament, that records this very event, prophetically.

In Zechariah 3, a picture is given of Joshua, the High Priest standing before the Lord and the Adversary is there to accuse him. Joshua is clothed in filthy rags, which are stained with his own sins. This passage makes it clear that this individual is not the Lord Y'shua Messiah, for He was Sinless. He 'wore' our sins to the Cross, but when He ascended into Heaven, He was wearing His own blood, that pays for our sins. Also, the Adversary would not be able to accuse Y'shua of anything.

So, this individual is not Y'shua and this passage is still future. We know this for several reasons. First off, the passage states that He, 'will remove the guilt of this land in one day.' This is a future event that occurs during the course of the tribulation. It has never occurred before this time. As well, Joshua (and those with him) is described as being a man 'wondered' at, which is the same as saying that Joshua is a Sign of things to come. And this is fulfilled, when the male child is caught up to heaven, into the presence of the Lord.

At that time, the Adversary follows the Male Child back up to heaven! If you look closely at chapter 12 of Revelation, in verse 4 he is seen standing before the woman, which would be believing Israel - here on this earth. But then, in verse 7, he is seen in heaven fighting against Michael. Well, when did he leave earth to go back to heaven? It is obvious that he went after the Male Child to accuse him in God's presence. Then, he is cast out.

Here, in this passage, Joshua is pictured as a High Priest for the people of Israel. He is not a High Priest like Y'shua is, but he is obviously a mortal that is in the position of a priest just as the Prince in Ezekiel is portrayed. And, by the way, his name - Joshua, would also be considered symbolic, and it calls to mind the Joshua that served after Moses. Which Joshua just happened to be from the tribe of Ephraim.

But that is not all that Zechariah has to say. For, in the very next chapter, he goes on to describe Zerubbabel, who is one of those that stand with Joshua, as a Sign. First off, it is my opinion that Zerubbabel, is a corruption of another famous Hebrew name - Jerubbaal, which means 'he who contends with baal' and is a Symbolic name for Gideon.

Now, also note that Zerubbabel is a descendant of King David, hence he is the heir to the throne of his generation. And, he is associated with the Two Olive Branches (which we are sure are Moses and Elijah, who are to play a prominent role in the latter half of the tribulation, ministering to Israel in the wilderness - note also the very next chapter talks of a flying scroll bearing a curse).

So, here Zerubbabel, like Joshua, is a type of a future leader and this from the tribe of Judah as a Prince. And this is again the exact scenario that you have spelled out in Ezekiel 37, that this one individual will be from both Ephraim and Judah, becoming a prince and a priest, 'on his throne'.

But there is more still, for at the end of this chapter, it says that before Zerubbabel, a great mountain will become a plain. Well, ah, where does the mountain go? Doesn't this sound at all familiar to anyone other than me? For the Great High Priest Himself, the Messiah and only begotten Son of God, specifically said that if someone has the faith of a mustard seed (a small thing), that he could say unto this mountain, 'be thou removed and cast into the sea, and it will be done.'

Y'shua was making a reference back to this very passage in which the Prince of the people, who God calls, and the people follow, will in the end days, say unto a mountain, be removed, and it will be done. Not because this individual is anything great, but because he serves a Great God!

And by the way, I believe that this verse is to be taken literally.

Kinda like asking God for a comet.

The Lord's Anointed

He asked life of thee and thou gavest it him, even length of days for ever and ever...

I wanted to finish this post with one more major passage of Scripture. In fact, for me, this was the proof text for all that I have already posted. For, I had seen these other passages, and actually many more besides, where the Bible mentions this individual, almost in passing, but these were the major passages.

While I was in Israel a couple of years ago, I purchased a book at a Christian Book store at Jaffa Gate. The book was written by a Scholar who had studied Judaism in depth, including Rabbinical literature. Unfortunately, I can't remember his name or the title of this book. It had something to do with the Messianic passages in the Old Testament and Rabbinical Literature. He had many interesting things to say, and apparently is a popular author among the Christians over there, though I had not heard of him until I went to Israel.

Of all the things that he mentioned however, the one that caught my eye was his comments concerning Psalms 21. What he said was that, according to the Rabbinical literature, this was considered a Messianic Passage.

However, he went on to say that the Church did not consider this passage to be Messianic. As of right now, in this dispensation, while Israel is 'estranged' from the Lord because of their sins (Old Testament), then it is the Church who has the most authority concerning matters of Theology, and it is the Church's decision concerning this passage that we must espouse.

The reason that the Church doesn't consider this passage as Messianic, is the verse that I quote at the beginning of this post. For here, this individual asks life from the Lord and receives it, even for ever and ever without experiencing physical death. This is the very reason that the Church decided that this can not be referring to Y'shua, for He was the only person that was specifically born to die and that for our sins. The individual in the Psalms does not die, but is promised to live forever.

Now, the proof that the Jews considered this passage to be Messianic is contained in the New Testament for us. For, on one occasion, the Lord mentioned His impending death, and the Jews stated that, "We have heard that the Messiah abides forever." It is this Psalms that they received

this teaching from. Y'shua does not apply the passage to Himself, but compares Himself as the Messiah, to the Sun shining in all its Glory. This is how Y'shua will look when He comes back. He also did not state that He was going to live forever and thus escape death for He knew that He had to die for our sins.

The individual in the passage is specifically called king and is promised to live forever. We know that this can not be King David, who passed away and will be resurrected.

This Psalms is still future and requires an individual who is anointed as king (prince) of Israel, who asks for life from the Lord (who in this passage is specifically Y'shua) and is granted it. This is possible for one who lives through the tribulation and enters the Kingdom. It would then be possible for this individual's life to be extended indefinitely. But this is obviously not the case of anyone in the past. As well, one of the verses in the passage unmistakably points to the fires of the Tribulation.

So, this passage becomes a proof text for the rest of my posts, and agrees with them as well. That someone is left behind at the Rapture and lives through the Tribulation, to be anointed to the position of Prince, reigning on the Davidic Throne, under the direct authority of Y'shua Messiah, who places him on His throne. Everywhere the Bible agrees in its account of this individual. And there are more passages as well that support this. These are the main ones that have the most to say about this individual.

If anyone can show me where my theology is wrong concerning these passages, it would be greatly appreciated if they would point it out to me. If not, then I will assume that my interpretation is correct.

Because of this passage, I have come to the conclusion that in all prophetic passages that are still future, then whenever you see the Lord mentioned, that it is specifically referring to the Lord Y'shua Messiah (actually the entire God Head, but specifically as far as we are concerned, Y'shua), unless it is obviously referring to Abba or Shalmah (The Ancient of Days would be Abba).

If this is considered a valid observation, then there are many passages that are referring to this individual, more than most would assume. For instance, in Hab 3:13, "The Lord comes out to save His people, to save with His anointed." If the Lord here is Y'shua (which really can't be otherwise) then the anointed is someone else. This is the verse that the Lord used to open up this teaching to me.

Let he who reads the letter execute the message.

The Standard

And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes and unto him shall the gathering of the people be..

The Standard is what the people rally around and, therefore, the Prince of Israel is the Personification of the Standard and Ensign.

And Y'hava spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own Standard, with the Ensign of their father's house - far off around the Tabernacle of the congregation shall they pitch.

Some who believe in the teaching of the Ten Lost Tribes believe this is where the habit of forming the wagons in a circle came from and is a noted habit of Ephraim in his exile before they came to America.

Psa 20 ¶ *To the chief Musician, A Psalm of David. Y'hava hear thee in the day of trouble; the name of the God of Jacob defend thee. We will rejoice in thy salvation, and in the name of our God we will set up our banners: Y'hava fulfill all thy petitions. Now I know that Y'hava saves his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.*

Here, once again, the end times Davidic Leader is symbolized by the Standard or Ensign or Banner.

Psa 74 ¶ *Maschil of Asaph. O God, why hast thou cast us off for ever? Why does thine anger smoke against the sheep of thy pasture? We see not our Signs and there is no more any prophet nor any among us any that knows how long.*

I have determined that the songs of Asaph are end times in scope and most, if not all of them, apply to Ephraim and here you see them asking the same question that Isaiah did in chapter 6 which was just revealed to myself last Sunday (May 2, 2010 AD) as referring to Ephraim here and how. They don't see any of their ensigns or leaders during the time of their judgment which is the time of trouble of the preceding verse - until such a time that Y'hava raises up their end times Davidic Leader which is crystal clear in the verse following.

Isa 11 ¶ *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart,*

and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Here not only is the Ensign connected to the Prince but the time of the gathering is mentioned and the Millennial situation is specifically stated in context and thus the Standard is raised at some point in time during the tribulation or the time of Jacob's trouble.

Isa 18 ¶ Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sends ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifts up an ensign on the mountains and when he blows a trumpet, hear ye. For so Y'hava said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs and like a cloud of dew in the heat of harvest...

It has been established that Isaiah 18 is referring to end times Ephraim and here the raising of the standard on the mountains occurs at the time of the blowing of the trumpet which is assuredly a reference to the Rapture though there remains the possibility that it is referring to the start of the invasion of Ephraim in the end days.

On a personal note, beyond the rivers of Ethiopia can be seen to be a veiled reference to my conversion to the Oriental Faith in the Coptic Church which gave rise to the Ethiopian Church. The concept of the Prince becoming the embodiment of the Standard is actually a direct reference to my Theosis and becoming like Y'shua (like the Angels) and is hinted at in Ezekiel where the two ancestral staffs of Judah and Ephraim become one in the Lord's Hand.

Isa 30 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of Y'hava. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will Y'hava wait, that he may be gracious unto you and therefore will he be exalted, that he may have mercy upon you: for Y'hava is a God of judgment: blessed are all they that wait for him. And Y'hava shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of Y'hava shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which Y'hava shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of Y'hava, like a stream of brimstone, doth kindle it.

Once again you have a reference to the Millennium in this passage and the Lord leaving his people until they repent which, ultimately, will be about the midpoint of the tribulation which is when the Assyrian of the passage becomes the Babylonian - the Antichrist.

Isa 31 ¶ *Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith Y'hava, whose fire is in Zion, and his furnace in Jerusalem.*

The Davidic Leader as the personification of the Standard which the Lost Tribes and Judah gather around at the end of the tribulation strikes fear into the Antichristian army. This is just before the return of Y'shua.

Isa 49 ¶ *Listen, O isles, unto me and hearken, ye people, from far; Y'hava hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me and made me a polished shaft; in his quiver hath he hid me and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles and set up my standard to the people and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.*

Note the connection to the previous command to hearken when he lifts up the Standard which is similar to "hear the Rod and who has appointed it" which, as I have shown elsewhere, is Y'shua so the Rod is his son - the end times Davidic Leader whose name has been mentioned in Ezekiel, Jeremiah and Hosea and is specifically David. Israel means Prince of God as the end times leader is - similarly to the connection between James and Jacob.

Isa 66 ¶ *Thus saith Y'hava, The heaven is my throne and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, says Y'hava, but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

The reference to "house" is, believe it or not, referring to physical offspring and Y'shua ben Y'hava is the one talking so this is, literally, referring to his Son who is the child born in the passage to become the Davidic Leader of the end times and the embodiment of the Standard which is raised, not only for the people of Israel during the tribulation, but for all the Gentile Nations after the tribulation and into the Millennium.

Ez 37 ¶ *Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows and will put them with him, even with the stick of Judah and make them one stick and they shall be one in mine hand.*

This verse tells us that the end times Davidic Leader named David must be descended from both Judah and Ephraim and able to bear both ancestral staffs in his one person. This is true of myself and if this continues to be true at the time of my Theosis then it will be permanent.

Zec 9 ¶ *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, [with] thy sons, O Greece, and made thee as the sword of a mighty man. And Y'hava their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.*

The very end of the tribulation and I would repeat here that this passage originally was interpreted by Israel when they were suffering under the Grecian Empire to be antagonistic to Greece however, when we realize this is an end times passage it frees us to reinterpret it as, "and thy sons of Greece" and not "against" the Greeks for I do not believe that "against" is in the original texts. I believe that this is possibly connected to the Eastern Churches in some way or, at the least, my communion with them. If I am right and the word is not in the text then, grammatically, my interpretation is correct.

An additional note should be added here and that is that I compiled the descriptions above without the benefit of knowing that the Apocalypse of Ezra (II Esdras of the Apocrypha) was also Inspired Scripture and thus many of the verses above are more clearly understood from the Vision of the Eagle from the Sea which is rebuked by the Davidic Lion from the Woods at the start of their judgment which precedes the tribulation by about 20 years *and which I accomplished in July 2013 AD.*

The White Leopard

And a Bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: and he that remains, even he shall be for our God, and he shall be as a Governor in Judah, and Ekron as a Jebusite.

My Heraldic Crests :

Both of my parents were big on ancestral information and my mother was able to trace our lineage back in time quite a ways. I was then able to take her information and obtain the family crest on both sides.

Howard Hill's Crest is a White Leopard Rampant with a Dukes Crown around its neck and spotted of all colors. The Back Ground of the Crest is Red. The Motto is "Per Dium et Ferrum Obtinui" and means, "By God and Strength Prevail" which I have modified and shortened to Theoferrum - Godsteel in one of my posts.

Now, the Leopard apparently denotes the son of a King through an adulterous union (see post the Tabernacle of David in Appendix). However, the fact that the Leopard is Crowned with a Dukes Crown shows that the individual himself was not illegitimate, but was descended from someone who was illegitimate who then went on to become the rightful king; otherwise this individual would not have been given the right to bear the Ducal Crown (a duke is basically a King's Nephew or Grandson, more or less). Also, in the Heraldry of the Time, white was a sign of purity once again showing that this White Leopard descended from an illegitimate King that had been legitimized through Adoption. The only King in the Chronology that I am aware of that could possibly be the source for this 'contradiction' would be William the Conqueror.

So it is that William the Conqueror was also known as William the Bastard for his adoptive father the King was in Normandy in Exile at the time, and friends with Robert I who was William's sire, and he chose to place his Boy, that is to say, his friends illegitimate son, William, on the Throne which he in fact did (interestingly enough, all this information came to my attention while the celebrations were going on in Normandy this weekend - June 4-6, 2004) - some may find this hard to believe however, real loyalty is thicker then blood. This, then, through adoption into the Zara Lineage, voided William's illegitimate origins and made him the legal King of the Zara Throne and not the Davidic Throne as some now claim, even though it appears that William was, in fact, directly descended from King David. He then proved his right to the Zara Throne through conquest of his enemies, thus solidifying his adoption.

Subsequently to this, his direct descendant, Richard the Lion Heart, ascended the throne. He bore three lions on his Shield, but after his captivity to the Austrian, he changed his lions into Leopards with his grandfather in mind. And, in fact, this shows us the source for the "half lions and half leopards" that the subsequent Kings have in their Crests showing their 'right to the throne' however, I have shown that there is no Scriptural authority for them to claim this as the lineage they claim is just not there and they are, in fact, nothing more than the House of Jehu. So, then, sometime after William, one of the Dukes was granted this Leopard Rampant with the Dukes Crown, and this shows my direct lineage right back to the Bastard King.

Nothing else explains that Crown around the Rampant Leopard.

The Red background of this Crest is the connection to the Zara lineage. Further is that I can also use the Leopard to represent my descent from Ephraim (see below) whose mother was an Egyptian Princess. This, by the way, helps to resolve the question of how (if Israel is God's Chosen People - which they are), that the Lord calls Egypt "My People" in Isaiah 19:25.

My mothers crest is a White Eagle with Wings displayed (exactly as the American Eagle). The Background is Blue and the Eagle wears the Olive Branch as a Garland around its neck. Now

there is some question as to the lineage involved as my ancestor, Governor Thomas Roberts was descended from one John Roberts of Wolastone however, at least three sites support the current research and show that John was Thomas' grandfather, and not father as some suppose. Further, all the Roberts listed in Burkes seem to be interrelated. Their Crests are a Lion Rampant, a Arm grasping a Sword, an Eagle Rampant and an Stag with some of these Crests combined in several families (Lion and Stag etc). Further, if you look at the first three crests you will see that all of them have been used in Royal Lineages with the fourth, the Stag, being a reference to one of the tribes (Asher?) and which was, basically, the Emblem of the Sarmatians which I had one time shown were assuredly the Third and Final Wave of Assyrian Exiles from Samaria - hence their name. The Roberts from Gloucester, where Woleston is, bear the Rampant Lion as their Crest.

The Eagle apparently shows connection back to Dan and the Olive Branch would be to Ephraim.

What is interesting is that, supposedly, Joseph, while in Egypt, chose the Griffin (Lion/Leopard with Eagles wings) as his symbol and that is what you have when you combine the Crests of my two lineages (and of further interest is the William the Conqueror appears to be symbolized as a Winged Lion several times on the Bayeux Tapestry).

As far as the verse at the top of the post : How many people do you know that can prove from their crests that they are a direct descendant from a Bastard King. In fact, this allows me Scripturally to claim the Title Prince David, which is true of no other Crown Prince of the Anglo-Saxon or Judaic world, that I know of. The word Duke that is used in the Word is the exact same word in the verse above as "Governor".

Ez 37:25 *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their Prince for ever.*

Jer 30:9 *But they shall serve Y'hava their God, and David their King, whom I will raise up unto them.*

Hs 3:5 *Afterward shall the children of Israel return, and seek Y'hava their God, and David their King; and shall fear the LORD and his goodness in the latter days.*

Further, if you look on a map you will see that Ashdod (New Testament - Azotus) mentioned in the verse at the top of the post, is located in the tract of land that belongs to the Prince (Ez 48:21).

Believe it or not, like it or not; you just saw the fulfillment of a 2600 year old prophecy.

"A General Armory of England, Scotland, and Ireland" John Burke, Esq, Published by Edward Churton, Holles Street, Cavendish Square, London, 1842

"Hill (Heligan, co. Cornwall; Hill's Court, co. Devon; Hampshire, Lincolnshire, and Somersetshire; the Hills of Heligan descended from Sir John Hill of Kenston, co. Somerset). Gu. a saltire, vair, betw. four mullets ar. Crest - A demi leopard ar. spotted of all colors, ducally gorged or."

"Roberts (Glassenbury, co. Kent; descended from the marriage of Stephen Roberts, temp. Richard II. with the dau. and heiress of William Tyllie of Glassenbury. Their descendant, Sir Thomas Roberts of Glassenbury, was created a Baronet 3 July, 1620). Az. on a chev. ar. three mullets sa. Crest - An eagle displ. ar. gorged with a chaplet vert."

The Stick of Ephraim

Moreover, thou son of man, take you one stick, and write upon it, 'For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the Stick of Ephraim, and all the House of Israel his companions, and join them one to another into one stick; and they shall become one in your hand.

I have shown elsewhere that the fulfillment of this prophecy is a result of a man from the tribe of Judah marrying a woman from the tribe of Ephraim and thus the son born will be the fulfillment of this particular prophecy.

However, at the time, I did not realize that there was much more to it than this.

The simple fact is, that in the Scriptural Laws of Heraldry (which is how the Scriptures will be fulfilled), the son would not be able to bear his mother's crest (because the mother, in turn, was not allowed to bear her father's crest) and thus, could not Scripturally or Legally claim an inheritance from her. Thus, under normal circumstances, one individual could not bear two Ancestral Sticks at the same time.

However, there just happens to be one exception to this rule (Num 27:6).

If the woman was the last issue from that lineage then, in order to raise up children to her father, she would be her father's heir and her son and heir would be allowed to bear both crests and quarter his shield (or combine the crests), showing that he was legal heir of both his father and his mother and literally the two ancestral sticks would become one in his person.

"In the next generation the son and heir would have descent from his mother equally with his father and the arms of her family would be equally arms of descent to him and no longer the mere territorial emblem of Lordship. Consequently, they became on the same footing as the father. The son would naturally, therefore, quarter the arms."

The Complete Guide to Heraldry, Arthur Charles Fox-Davies, Bonanza Books, Crown Publishers, Inc., 1978, pg 540

Now, it just so happens, that my mother Joan Dalphine Roberts was the only child of her father Arlo Lester Roberts and when she married Howard Dawson Hill (September of 1954, plus or minus one year, in the City of Ipswich, or Topsfield or Beverly, Mass), the lineage was in danger of becoming extinct as it is called in the Laws of Heraldry.

She had an older brother that was still born (which she always considered to be named John) and she and I were talking about this one day and I made a promise to her (which I still intend, Y'shua ben Y'hava willing, to fulfill) that one day, in accordance with the Scriptural Commandment, if she had no objection, that I would raise up a son to her father's name and she agreed (and was actually relieved and happy that I had actually thought of this and made the request). It was this very discussion that motivated me to do the ancestral research on both of my parents to find out what their crests were.

It was because of this and the fact that I had supported both of my parents to the tune of \$40,000 through the years (she kept count, not I) that they made me the Executor of their Estate (which they actually obtained through the sale of Arlo's Estate and House that he had built with his own hands - he was a carpenter by trade) thus showing that Howard was "enjoying the Estate" of his wife signifying that she was her father's heir and gave me a large portion of the land that they purchased from the sale of her inheritance, all the above of which I laid in Abba's hands for safekeeping when he sent me out to Denver.

Thus we see that Scripturally I can claim the Crest of my mother and Howard (adoption being legally binding in cases of inheritance) and they have become one in my person in perfect fulfillment of the Scriptures above.

It is also interesting to me that in other editions of Burke's Peerage, as well as other Peerages (i.e. Debrett, etc), that it is specified that the mullets are "six points" and that the Eagle itself is "on a mount vert" which is on a Green Mountain (which happens to be the nickname of the state that I am from) and I can't help but call to mind the verse in Isaiah (18:6) which is talking about Ephraim in the end days and it says, "They shall be left together unto the Fowls of the Mountains and to the Beasts of the Earth: and the fowls shall summer upon them and all the beasts of the earth shall winter upon them."

In context, the Beasts of the Earth would be the invading armies, and thus, the Fowls of the Mountains would be referring to God's People, in this country, who flee to the mountains from this invasion and are protected and fed by the Lord himself, from the Harvest of the Fields. Thus, the Princes in the Word are symbolic of God's People, who will be the ones spared when his judgment is poured out and they are symbolized by Fowls and specifically Eagles - where both Eagle and Prince come from the same Hebrew Root Word - Netzer.

I haven't had the chance to do further research into her lineage, but if the Lord tarries I will, and I am convinced, one way or another, that the "Garland" around the Eagle's neck of her lineage (which anciently were called crowns) shows that she is, herself, (and thus Arlo is) descended

from the Kings of the Ancient Northern Kingdom, thus giving me the right to claim title to the same.

My suspicions concerning the garland have subsequently been confirmed.

"A Glossary of Terms used in Heraldry" Henry Gough and James Parker, Gale Research Co., 1966, originally published by James Parker and Company, Oxford and London, 1894, pgs 100-02

"Chaplet, (old fr. chapelet, pl. chapeus): is, when not otherwise described, a garland of leaves...it may be of Roses (and this, perhaps, is the most frequent) or of flowers generally, or it may be of leaves, and often of Laurel leaves. In the latter case it is termed a Crown Triumphal...the term garland as well as wreath, it will be observed, is used sometimes instead of chaplet."

Where at least one of the Roberts family with this same Crest specifically stated that the Garland was made out of the Laurel Leaves. Thus, we see, as with the Heraldic Crest of Ephraim that this Garland, in fact, is a Crown of sorts. Further, another source has stated that the Eagle (both single and double headed) has long been an emblem of the Germanic Kings and, since my ancestor was rich enough in the tenth century to build his own mansion, it is highly indicative that I am, in fact, descended from the Kings of Israel in Exile, through my mother's lineage.

Burke's Peerage has this to say about my ancestor.

"Roberts (Glassenbury, co. Kent; descended from the marriage of Stephen Robertes, temp. Richard II. with the dau. and heiress of William Tyllie of Glassenbury. Their descendant, Sir Thomas Roberts of Glassenbury, was created a Baronet 3 July 1620). Az. on a chev. or. three mullets sa. Crest - An eagle displ. ar. gorged with a chaplet vert."

But further they had this to say, ("Burke's Genealogical and Heraldic History of the Landed Gentry" Burke's Peerage Ltd. London, MCMLII, pg 2169)

"Stephen Rookhurst or Roberts, m. temp. Richard II, Joanne, dau. and heiress of William Tilley, of Glassenbury, and removed to this manor, and built a manor on the Hill of Glassenbury. This mansion was inherited by the lineal descendant, Walter Roberts, temp. Edward IV, who pulled down the ancient seat, and built another lower down the valley, being the present seat of Glassenbury, which he moated round, and enclosed a Park. Sir Thomas Roberts, of Glassenbury, was created a Baronet 1620."

And, as far as this name Rookhurst, one of his descendants, and, apparently, one of my cousins had this to say:

"Rookhurst originated in the eleventh century, shortly after the Battle of Hastings, when William, son of Robert "The Rook", moved from the Annandale region on the England/Scotland border to Kent. He built a manor on Winchett Hill which he called Rookhurst. His son began using the surname Roberts.

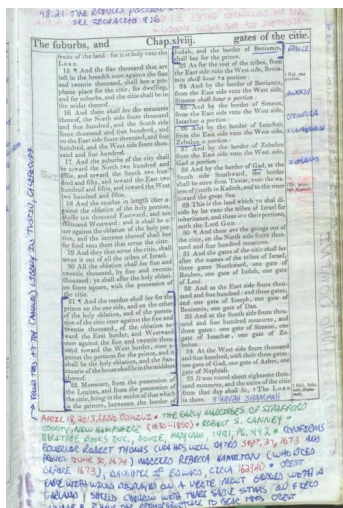
About 250 years later, in the thirteenth century, Stephen Roberts married Joan Tyllye, the heiress of Glassenbury, which was a short distance from Rookhurst. They built a new moated manor which they also called Glassenbury just down the valley from her childhood home.

My ancestors remained at Glassenbury for another 250 years. In 1623, Thomas Roberts arrived in America with William Hilton. He settled in what is now the Dover area of New Hampshire."

And, from my own research when I picked up where my mother had left off, Thomas Roberts married the daughter (and heiress if I am not mistaken) of William Hilton. They arrived in Connecticut and he later moved to Dover.

I am still looking into the name Rookhurst and this ancestor of mine named Robert the Rook, and will post any pertinent information I find.

Foot Notes

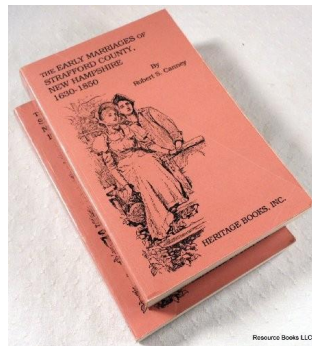


Concerning my mother's lineage above - she was pretty demanding when it came to the actual proof and many people just assume that Thomas Roberts ended up marrying Rebecca Hamilton however there was never anyone that provided any factual proof of that statement including at a well known Ancestral Search Society.

Turns out, back in 2013, when I was researching Heraldry and Masonry that I found an interesting book at the Library in Tustin and the image above is my notes that very night when I got home to my camp in Santa Ana, Ca.

This gives me primogeniture when it comes to claiming that lineage as it proves that, in fact, the two were married which, then, allows me to bear my mother's crest.

April 18, 2013 Anno Domini : The Early Marriages of Strafford County, New Hampshire (1630-1850) : Robert S. Canney : Heritage Books Inc., Bowie, Maryland, 1991, Pg. 442 : Confirms Governor Robert Thomas (via his will dated Sept. 27, 1673 and proved June 30, 1674) married Rebecca Hamilton (who died before 1673), daughter of Edward, circa 1629 AD.



Appendix

The Exilarchy of the Throne of David

Arthur J. Zuckerman, A Jewish Principdom in Feudal France

The first Jewish ruler of the House of David in Narbonne was called Machir. Machir of Narbonne had several wives as did the Frankish monarchs and many of the aristocrats at that time. The son of Machir was William while the son of Pepin was Charlemagne and the son of Charlemagne was Louis. William (the son of Machir) ruled over the area of Septimania. He was made Duke of Aquitaine and is referred to as "King of the Goths" since the area of southern France was a place of Gothic settlement. Descendants of Machir intermarried with French monarchy and upper echelons of the aristocracy. Their descendants helped fertilize the nobility of France, Flanders, Scotland, and England.

The British House of King David! by Athol Bloomer

Athol Bloomer has discovered some amazing facts in the field of Genealogy. Athol explains how the first Norman king of England traces his ancestry back to the first bard of Israel and the greatest monarch in history! William the Conqueror in the male line was a direct descendant of King David! Charlemagne was a descendant through his mother. The Four Sons of Machir; Rollo of Norway Ancestor of William the Conqueror.

The institution of the Babylonian Exilarchate came when King Nebuchadnezzar took Jehoiachin, King of Judah captive to Babylon in c.597 B.C. After being imprisoned for 37 years

Evilmerodach King of Babylon released Jehoiachin and "he spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon (Kings 25:28). Archeology has discovered the royal accounts recording the food allowance granted to Jehoiachin and his five sons in prison in Babylon. From Jehoiachin arose a royal Davidic dynasty in Babylon reigning from their own palace and court over the Jewish communities of the East. They reigned in regal splendor until the beginning of the fifteenth century when Tamerlane deposed them in 1401 and a branch of the family transferred to Baghdad to lead the Jewish community until 1700. Gershom and Machir went to Narbonne and founded the Western Dynasty of Exilarchs there. Pepin (king of France) installed Machir son of the Babylonian Exilarch as the Jewish King of Narbonne. Machir (Theuderic) married a sister of Pepin called Alda. His son Guillaume d'Orange, is also famous in the French Chansons, was nicknamed 'Hook Nosed'. He was fluent in Arabic and Hebrew. The Heraldic device on his shield was the same as that of the Eastern Exilarchs -the Lion of Judah. Guillaume observed the Sabbath and Sukkot during his campaigns. Machir's sister known as Bertha Bigfoot married Pepin, and became the mother of Charlemagne.

The Plantagenet Kings of England in the male line were descended from Gershom the brother of Machir. Rollo the ancestor of William the Conqueror was in the direct male line descended from Machir Theodoric of Narbonne! One Line of descent from Machir ben Judah (also called Theodoric of Narbonne) is to John 1st Duke of Atholl an ancestor of Princess Diana.

The Tabernacle of David

In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

And to this agree the words of the prophets; as it is written, after this I will return, and will build again the Tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, says the Lord, who does all these things. Known unto God are all his works from the beginning of the world. Therefore my sentence is, that we trouble them not, which from among the Gentiles are turned to God.

Some in the Church (i.e. British-Israelites) do not understand the fact that, during the Church Age, the Tabernacle or House or Throne of David has been in ruins and has continued such until this day. However, the majority of the rest of the Church does not understand that after the Church Age (Rom 11), God will restore the Tabernacle of David as the verses above point out.

You will notice that it is James the brother of our Lord who stated that after the Church Age God will restore this Throne. This is important for one very obvious reason and that is the fact that, with the departure of Y'shua, James is now the Crown Prince of the Davidic Throne, and was recognized as such by the crowd when he was thrown from the Temple by the Priests (Eusebius' Ecclesiastical History).

Many of the early Church, which was predominantly Jewish, were looking for God to restore the Davidic Throne right then (Acts 1). James, remembering our Lord's words ("your house is left unto you desolate"), and seeing the Gentiles begin to flood into the Church, realized that this New Work of God was probably going to last for a while, until the message had been preached throughout the World ("the whole earth shall be full of the Glory of the Lord", "Go into all the World" etc), and the Firstfruits of the Gentiles were gathered into the Garner or Barn called the Commonwealth of Israel and then, after these things, God would return and restore the Tabernacle of David.

This tells us several things. The first is that the Monarchy in England is not the Davidic. It also tells us that, assuredly, in order to fulfill the prophecy, there is today, somewhere, a direct descendant of David through the Male Lineage who can, and will, fulfill the promise. To fulfill the Scripture, he must be able to prove this descent through pedigree because DNA would not show this direct descent through the male lineage but would, in fact, over-emphasize the female lineage.

Zuckerman has shown that William the Conqueror was a direct descendant of David through the Male lineage, through his father Robert Duke of Normandy who made William his legal heir and, therefore, any of his descendants, that can prove their lineage back to him, can also claim this birthright. That is what the remainder of this post will do.

I have previously shown, in my post the White Leopard, that (*via adoption - all this material predates Y'shue telling me I was His son and my subsequent proof of that fact*). I am a direct descendant on the Male Line from Sir John Hill.

"Hill (Heligan, co. Cornwall; Hill's Court, co. Devon; Hampshire, Lincolnshire, and Somersetshire; the Hills of Heligan descended from Sir John Hill of Kenston, co. Somerset). Gu. a saltire, vaire, betw. four mullets ar. Crest - A demi leopard ar. spotted of all colours, ducally gorged or."

A General Armory of England, Scotland and Ireland John Burke, Esq, Published by Edward Churton, Holles Street, Cavendish Square, London, 1842

Given enough time, if the Lord tarries, I will obtain the detailed pedigree that I used to obtain this information. For now, we can use a little logic and the rules of Heraldry to ascertain the ancestry of Sir John. The symbol of the Leopard used in the crest above is now our starting point.

"The leopard is considered to be borne of an adulterous union between a lioness and a pard...It is suggested as an appropriated charge for someone born in adultery."

*The Oxford Guide to Heraldry by Thomas Wood **** - Somerset Herald, Oxford University Press, Walton Street, Oxford, 1988, pg 64*

However, it was also used by Richard the Lionheart, after his imprisonment to the Austrian, but in this same connection to his father William the Bastard Conqueror. The importance of this is that it is a fairly rare heraldic symbol with limited use.

"The animal [leopard], however, except as a supporter or crest, is by no means common in English Heraldry."

The Complete Guide to Heraldry by Arthur Charles Fox-Davies, Bonanza Books, Crown Publishers, Inc., 1978, pgs 192-3

Not only is the Leopard itself a rare symbol but a Leopard bearing a Crown is extremely rare. And this brings us to the second symbol used in my Crest and that is the Crown itself.

In his will, Lionel, Duke of Clarence (1368), bequeaths two Golden Circles, with one of which he was created Duke. Richard, Earl of Drundel, in his will (December 5, 1375), leaves his 'melieure coronne' to his eldest son Richard, his 'second melieure coronne' to his daughter Joan, and his 'tierce coronne' to his daughter Alice. The fact that the earl distributes his coronets amongst his family irrespective of the fact that the earldom (of which one would presume the coronets to be a sign) would pass to his son, would seem to show that the wearing of a coronet even at that date was merely indicative of high nobility of birth."

The Complete Guide to Heraldry by Arthur Charles Fox-Davies, Bonanza Books, Crown Publishers, Inc., 1978, pg 362

"The real truth is that the members of the Royal Family do not inherit these coronets as a matter of course. They technically and in fact have no coronets until these have been assigned by Royal Warrant with the arms...the coronets only apply to the children of Princes. The Children of princesses...are not technically members of the Royal Family, nor do they inherit either rank or coronet from their mothers."

Ibid pg 364

"The unique use of actual coronets in England at the occasion of each coronation ceremony has prevented them becoming (as in so many other countries) mere pictured heraldic details...Coronets of rank are used very indiscriminately on the continent, particularly in France and the Low Countries. Their use by no means implies the same as with us, and frequently indicates little if anything beyond merer noble birth."

Ibid pg 365

So we see that the use of a Crown on a Leopard in Sir John's Crest means that his ancestor was a legitimate heir of a person who used a Crowned Leopard as his emblem, which itself indicates that his ancestor was the Son of a Bastard King, or the Leopard would bear no crown. Even if John's ancestor was a bastard himself, he was made the legitimate heir of his sire thus

voiding his origins, like William before him. The practice of giving titles of nobility and thus crowns to bastards, apparently, didn't occur until the time of the Tudor's.

"Bastardy, the result of illicit, possibly adulterous union, was frowned on by the Church in the Middle Ages, certainly after the marriage law was clarified by the eleventh century or so. Adultery and the question of the possible succession to estates of someone not the lawful heir was also of importance to civil law. This last was not usually a matter of concern in cases of royal bastardy though. Royal bastards were usually known to be such, and were indeed given such 'titles' as 'Bastard of Burgundy' or even the 'Great Bastard' (son of Phillip II, Duke of Savoy). They were frequently given lands and titles of nobility, although in the case of English kings, not titles, in our period at least. The Tudors resumed giving royal bastards titles; Henry VIII created his illegitimate son, Henry Fitzroy, Duke of Richmond and indeed possibly prepared him for the succession to the crown."

<http://www.r3.org/basics/basic5.html>

"Legally, at birth a bastard child has then no name at all, and no arms...he inherits no arms at all, no name, and no property, save by specific devise or bequest." "The popular idea that he inherits a right to the arms subject to a mark of distinction being quite incorrect. He has none at all."

A Complete Guide to Heraldry by A.C. Fox-Davies, Thomas Nelson and Sons, Ltd., 1969, pgs 396, 395

The Tudor's started with Henry VI in 1485 AD whereas Sir John was born circa 1434 AD. What this indicates is that Sir John is descended from a Prince who was descended from a Bastard King - there is no other explanation. This is a strong indication that he is a direct descendant from William, however, we have another clue to Sir John's ancestry gleaned from another source that will strengthen this view.

In Fairbairn's book of Crests of the families of Great Britain and Ireland (Heraldic Book Company, Baltimore, 1968, Plate 25, Crest 10) you have a picture of "A demi-leopard arg., spotted of all colors, ducally gorged or." And in the Key to the Plates (pg 101) there are found five families that have this Crest:

*"10. *Allen, *Bothorpe, *Crooks, Hill, Poynes. "For purposes of comparison, an asterisk is affixed to names in cases where the engraving does not precisely correspond with the blazon as given in the text." (pg 97).*

However, Crooks does not bear a Crown ("A General Armory of England, Scotland, and Ireland" John Burke, Esq, Published by Edward Churton, Holles Street, Cavendish Square, London, 1842) and assuredly neither does Allen or Bothorpe, as the asterisk above indicates, and these latter two are not even mentioned in Burke's Peerage so their lineages are probably extinct by now.

Only Poynes' Leopard bears a Crown and the difference is that the Leopard is Purple and not White nor is it Spotted of all Colors. This latter may then be a cousin to Sir John or possibly another branch or tree altogether and does not concern the current study. The fact that my Leopard is "spotted of all colors" shows that my ancestor was chosen as the First Born Son of the lineage, whose symbolism is also drawn from the Word where Jacob made Joseph a Coat of Many (all) Colors.

This then also shows that Sir John was also the continuance of this FirstBorn Lineage, which he then subsequently passed onto my ancestor that crossed the ocean Ralph Hill. which then also discounts any other descendants of William as having the Rights to the Throne other than those descended from Ralph Hill of Billerica. Of those, I am sure I am the only one that has shown any interest in this particular lineage and that would make me the incumbent.

So, here we see the rarity of these two symbols combined. However, there is another Hill mentioned by Fairbairn (pg 277) that has exactly the same Crest as Sir John's.

"Hill-Male, Captain Richard, of Pen-y-coedcae, near Pontypridd, Glamorgan, (1) A Spear erect ppr., therefrom pendent by a riband az., an escutcheon gu., charged with two battle-axes saltirewise arg. (2) A demi-leopard arg., spotted of all colors, ducally gorged or. Cruci dum spiro spero" (While I breath I hope in the Cross)."

Notes : **A**) Pen - y - coedcae, in the Welsh, would mean, roughly "top of the tree line" and Pontypridd would be "a brick bridge." ("Welsh-English, English-Welsh Dictionary", H. Meurig Evans, M.A., Saphrograph Corp., 194 Elizabeth Street, New York, Ny, 1969, pgs 356, 94, 68, 366, 368), **B**) Every item in that description is important and shows the connection : **1**) Demi as opposed to a full Leopard - which actually yields a 2-1 ratio, **2**) Leopard as opposed to a Lion - again 2-1 and it is conservative since there are dozens of crests that could have been used like a Tiger etc, **3**) White as opposed to the other six heraldic colors - 7-1 ratio, **4**) Spotted of all colors as opposed to two other patterns on Leopards in "Oxford's Guide" for this same time frame and Class of Crests 3-1 ratio, **5**) Dukal Crown instead of Royal or another crown but we will be conservative at 2-1, **6**) Gorged means around the neck as opposed to on its head or in its paw - 3-1 ratio, **7**) Or. or Gold crown as opposed, once again, to the other colors 7-1 ratio, **8**) Hill as opposed to every other name in the book but we will be generously conservative at 2-1 ratio. Just using the number of correspondences alone would yield you an error factor of 7 factorial (5020 - 1), but when all the other odds are factored in you would have to multiply this number by about 4000 to get the real odds and this is very strong indication that Sir John is in fact a direct descendant of Captain Richard.

And, since both of these crests predate any "central authority" then they were devised by the Houses of the Princes and would, in fact, be grandfathered as to their authority. See my critique of Burke's Peerage and Baronetage for more proof of this (*Abridged version the the appendix below*).

It can hardly be a coincidence that these two Hills have exactly the same Crest and one of them is assuredly the ancestor of the other. The key to who came first is in the names themselves, which we will see as we proceed.

Captain Richard actually had two names, which is not unusual for the time, and both the shield and the crest belong to him. The proof of this latter point is that Fairbairn, where both the Husband and Wife display their crests, distinguishes whose is whose, which he did not do in this instance indicating that both belonged to Hill-Male. Further, if the first were the wife's it would be because she was an Heiress and, therefore, her estate would be passed to her children and, therefore, Sir John would have quartered the Shield, which he did not do.

"In the next generation the son and heir would have descent from his mother equally with his father, and the arms of her family would be equally arms of descent to him, and no longer the mere territorial emblem of Lordship. Consequently, they became on the same footing as the father. The son would naturally, therefore, quarter the arms."

The Complete Guide to Heraldry by Arthur Charles Fox-Davies, Bonanza Books, Crown Publishers, Inc., 1978, pg 540

This also tells us that the Escutcheon (a smaller shield on the face of the Shield that bears the Arms which itself may bear arms) that is included in the Captain's Charge is not referring to his heiress wife or, again, the subsequent shield would be quartered, which it is not and further, Fairbairn's would have differentiated whose crest was whose, which he did not. It is then, an Inescutcheon of Augmentation, which was added, probably by Robert's Grandson, to show the participation of his father and grandfather in the Crusades, which would also then explain the smaller shield hanging from the Spear that Robert became famous for.

"The Inescutcheon. This is seldom found borne as an Ordinary, being generally a Coat of Arms borne as an escutcheon of Pretense, superimposed upon a shield of arms in testimony of the claim of a Prince to the Sovereignty of the country so represented, or if by a privated personage, then as the sign that he had married an heiress of the family indicated, and that their joint descendants might subsequently claim to quarter these arms with their own. In the annexed arms of William III. the escutcheon gives the arms of Holland."

The Symbolism of Heraldry by W. Cecil Wade, George Redway, London, 1898, pg 53)

"Augmentations. Are particular marks of honor. Granted by the Sovereign as additions to the paternal arms; and for the most part are borne upon a Canton, or Inescutcheon, sometimes up a Chief, and Fesse; and may be derived from acts of valour, or loyalty; from profession; or from any memorable circumstances and events."

A Dictionary of Heraldry by C.N Elvin, 1889, reprinted Heraldry Today, marlborough, 1969)

Further, that Richard was the descendant of a Prince is obvious from the Crown on his Crest and, as we will see, his name actually bears this out as well.

"The Prince was talkative and prodigal, very bold and valiant, and a strong and sure archer; his voice was loud and clear; his tongue fluent; his feature dull and heavy; his body stout; and his stature short; whence he commonly received the surname of Gambaron or Court-heuse."

The Ecclesiastical History of Orderic Vitalis, edited and translated by Marjorie Chibnall, Oxford, Clarendon Press, 1978, Vol 2, pg 108

Now the name Curthose simply means Short Boots and would be translated as Shorty today however, the term Gambaron is of somewhat questionable definition. But, one can easily see that Baron means exactly what it implies and that would be a Lord or Prince or Ruler, or Captain, as one French English Dictionary Stated (Heath's Standard French and English Dictionary edited by J.E. Mansion, D.C. Heath and Company, Ny, 1939).

Thus, the term 'gam' must be understood and it is found in the prefix of several words like a vine (scion?) , and to play (thus to gamble) as well as, "Gamin...boy, youngster..." (ibid pg 393). Thus, taken together it is not too much of an exaggeration at all to see that this nickname actually means the Young Prince or possibly the etymology of the French (1100 AD) may very well yield, the Son of the Prince referring to his being sired by William the Conqueror before he became King of England. We will be seeing this referred to again, as we proceed.

Now, you will notice that Captain Richard was from a little known town in Wales (that's where they speak Welsh) called Glamorgan. What is significant is that there just happens to have been one Royal Person who spent a lot of time in that same town. Robert Curthose, the eldest son to William the Conqueror, was captured by his brother Henry and interned in Somerset (which is where Sir John is from), but then was transferred across the Channel to Glamorgan where he spent the rest of his days. This was on the frontier and his brother did this to get him as far away from civilization, and his sphere of influence, as possible.

"In 1126, upon his return from Normandy, Henry I transferred the duke from the custody of Bishop Roger of Salisbury to that of Earl Robert of Gloucester, who placed him in confinement at first in his great stronghold at Bristol. But Later he moved him to Cardiff castle in his Welsh lordship of Glamorgan."

Robert Curthose Duke of Normandy Charles Wendell David, Harvard University Press, Cambridge, Mass., U.S.A., 1920, pg 186

We know that his father William used two Passant Guardant Lions on his shield as did Rufus and Henry in turn after him (A Catalog of the Kings of England by Thomas Milles, Polyanthos Inc., Cottonport, Louisiana, 1972, originally published in The Catalog of Honor by William Jaggard, London, 1610, the various crests are pictured starting on page 53), but Robert Shortboots never specifically made King of England, so we don't know for sure that he ever

used the Lion as his emblem. We do know that in a poem about his exploits on the First Crusade, that was written in his generation, that he is described as a Leopard and, assuredly, for a reason - probably because he bore it as his standard.

"Wace seems to mention the incident, but without any indication that Kerboga was killed by Robert; and in this he is in agreement with the earliest extant version of the Godfrey cycle, the so-called Chanson d'Antioche, which narrates the exploit in truly epic form: "The count of Normandy was of right haughty mien; Full armed he sat upon his steed of dappled gray. He dashed into the melee like a leopard; And his doughty vassals followed him; There was wrought great slaughter of accursed Saracens."

Robert Curthose Duke of Normandy Charles Wendell David, Harvard University Press, Cambridge, Mass., U.S.A., 1920, pg 195

The Leopard was used to symbolize Robert while still a young man and with his imprisonment at the hand of his brother this symbol became permanent showing his direct lineage back to William. This also, apparently, showed his position as Duke of Normandy, for his personal Crest as well as the Crest of the Duke of Normandy, are presented in The Oxford Guide to Heraldry (plate 1, row 1, shield 6 and again plate 11, row 3, shield 1 - plates between pages 48-49), which shows three Passant Guardant Leopards.

Further, in the same book (pg 174) there is a drawing of the effigy at Gloucester Cathedral made to the Duke (Robert Cooke, Clarenceus, c. 1569) which shows two Passant Guardant Leopards on his Chest Shirt. So, that Robert was symbolized by the Leopard there is no doubt, and the fact that he kept his Dukal Crown, even in captivity is reported by David Crouch which he would have, obviously, passed on to an heir.

"His captivity was not by any means onerous and if John of Salisbury is to be believed he went about in public and many even have received visitors; at least when he was being kept at Wiltshire. Certainly there are records in the 1130 pipe roll of large payments being made for suitable clothing and furnishings for his use. Robert's ducal status in captivity was not queried by his brother: in 1130 the government records themselves call him count of Normandy. King Henry did not himself attempt to lay claim to the title of duke of Normandy, but appears to have pretended to rule Normandy almost as his brother's vicegerent, in the manner of the terms discussed before his capture."

The Normans Hambledon and London, 102 Gloucester Ave., London, 2002, pgs 228-9

But the symbolism doesn't end here for Robert is also lauded, in another poem of that day, for killing a King of the Saracens with a Spear.

The later compilation of the Godfrey matter, edited by Reiffenberg, contains no mention of Robert's combat either with Kerboga or with Red Lion; but it relates a very similar exploit in which he overcame a Saracen king of Tabarie. With his lance at the thrust, and raising the

triumphant war cry, Normand!, he bore down upon the Saracen with such force that he pierced his shield a full palm's breadth and a half, and wounded him deeply between lungs and liver.

Robert Curthose Duke of Normandy, pg 196-7

We know that anciently a shield and crest of a specific individual was derived from their ancestry and/or from some heroic deed in battle, and Robert the Crowned Leopard had songs sung in his name showing the Leopard charging into battle and overcoming a King of the Saracens with a Spear. A Spear which, according to Gough ("A Glossary of Terms used in Heraldry" by Henry Gough & James Parker, republished by Gale Research Company, 1966, originally by James Parker and Company, Oxford and London, 1894, pg 544) was not a common Heraldic device in the times in question. The Battle Axes themselves must also be accounted for and one web site connects the Battle Axe to the Crusades themselves and thus you would have another tie in from Captain Hill to Robert Curthose.

The battle-axe symbolizes authority and the execution of military duty. It also signifies a warlike quality of its bearer. The battle-axe first began to be used as a symbol as a result of the crusades. Though other axes are used in heraldry, the battle-axe is distinct because of the design of its blade that is mounted on the shaft and penetrates through it to the other side.

<http://www.familynamesonline.com/charges2.html>

The Battle Axe was not instituted into the Crests of the Kings of Norway until 1280 (International Heraldry by L.G. Pine, Charles E. Tuttle Company, Publishers, Rutland, Vermont, 1970, pg 218) and thus, though Robert is descended from Rollo of Norway, the Battle Axe would not have been passed on to him in this way. The significance is that there are two battle axes in saltire which implies two crusaders and it just so happens that Robert's illegitimate son William of Flanders Lord of Tortosa (per several websites) also went on the Crusade with his rather Robert Curthose, in which he distinguished himself and subsequently perished.

Thus, his son (if he was old enough to go on a Crusade, he was old enough to have left an heir) would have been Robert's grandson and only heir and he would have used both of these Axes in Saltire as assumptions on his Arms and Crests to precisely show his lineage from two Crusaders in one Crusade - one of which who was famed for using a Spear.

There can only be one such lineage in this particular history - Robert Curthose and his Bastard Son William of Tortosa. Now we can try and tie all this together.

Robert Curthose's legal heir, William Clito died childless while Robert was in the slammer, as had another one of his natural (illegitimate) sons previously, whom he had named Richard.

"He was invested with the county of Maine in 1069, but his father refused to give him actual possession of the country. This led him into a state of rebellion for several years, but he finally submitted to his father and was recognized as heir to Normandy...He concluded a treaty with his

brother Henry I and ceded the county of Everus to him in 1104. His mismanagement of Normandy led to an invasion by Henry in 1105 and Robert was defeated and taken prisoner at the battle of Tinchebrai on Sept. 28, 1106. The rest of his life was spent in captivity in England.

The story that he was blinded is almost certainly untrue and his existence was probably an agreeable one, since he lived to be well over 80, a very great age for those days...He died at Cardiff Castle on 10 February 1134 and was buried in Gloucester Cathedral, where he is commemorated by a monument of much later date. His wife Sibylla had died at Roven in February or March 1103 and was buried at Caen. They had two sons, William 'Clito,' Count of Flanders and Henry, who was killed while hunting in the New Forest. Robert also had two natural sons, Richard and William, and a natural daughter who married Elie de St. Saen."

Brewer's British Royalty David Williamson, Cassell Wellington House, 125 Strand, London, 1996 pg 307-8

Keep in mind that Robert would have given that Crown to one of his heirs especially after the death of his son William Clito. And notice the significance that one of his natural sons was named Richard, which is the first name of Captain Hill-Male indicating a probable connection that was continued in the family history. And, after the death of these two sons, the last one, William, decided that he also wanted to go on the Crusade with his father, and apparently perished in the same.

"It seems that in his carefree days, Curthose shacked up with a French woman ("probably in the French Vixen" - ibid) and sired these three children from him. She then presented these sons to Robert when they had grown up. The woman did this to ensure that one of her children would be Robert's heir. Then, however, both of her sons died and her daughter was married off. However, Robert's Bastard Son William of Tartosa had a son who, upon his father's death in the Crusade, would have been able to approach Robert, his grandfather, in jail in Glamorgan, and ask to be his heir - as his only surviving male direct descendant."

The Ecclesiastical History of Orderic Vitalis edited and translated by Marjorie Chibnall, Oxford, Clarendon Press, 1978, Vol 3, pgs 259-260

This, assuredly, Robert did, not wanting to see his lineage die out and this can be ascertained by those Two Battle Axes (this bastard's son would have been proud to display not one but two battle axes from his father and grandfather) as well as the Spear that Robert used to kill the Saracean King (showing his descent from Robert). And, notice the significance that William the Bastard Conqueror was sired by Robert Duke of Normandy and history repeated itself for William the Bastard's son Robert Curthose, Duke of Normandy then sired a Bastard son that he also named William.

Thus, William of Tartosa's son used the two Battle Axes in Saltire to represent this lineage. This is actually proven by the Blue Ribbon that serves to connect the Spear to the small Shield on which appear the Two Battle Axes. If this were a shield of pretense belonging to his wife,

Richard would have simply placed the shield in the middle of his own with no strings attached. Thus, the Ribbon connects the Shield of Accomplishment to the Spear, and there is only one person who is famous for using a Spear in any of the Crusades - Duke Robert Curthose. The Ribbon was also used anciently to show the order of birth between sons which indicates that William might have actually sired more than one son before he went on the Crusade.

"Riband or Ribbon. A subsidiary containing the eighth part of the bend. The Ribbon applied as a difference of the younger sons is of very high antiquity."

A Dictionary of Heraldry by C.N Elvin, 1889, reprinted Heraldry Today, Marlborough, 1969

This unnamed son of William of Tartosa assuredly was in Glamorgan at the time of Robert's death and, if so, would have escorted the body back to Gloucester where he was buried and where someone spent a small fortune to build Robert an effigy - assuredly this man or one of his descendants. While in Gloucester, he would have met up with Robert, Earl of Gloucester (Robert's Curthose's Nephew) and would have sealed the right to the Ducal Crown and very possibly was given the 'earldom' of Glamorgan by his Uncle, which was the frontier of England at the time. With the death of his grandfather Robert, there would have been no future for him in Normandy or the French Vexin. This heir then was motivated to set up shop in Glamorgan and one of his descendants was Captain Richard Hill-Male.

Then, when his descendant Sir John moved out of Glamorgan and changed his profession, he dropped the Spear and the Battle Axes (not recognizing their significance) from the Inescutcheon, and replaced them with a Saltire but he kept the Leopard with the Crown. However, in both his and Captain Richard's shield the Leopard is a Demi leopard and this is significant for a reason, and that is because Robert's grandson, and heir, because he was the son of a bastard like King William before him, had to signify this by a change in the Crest somehow, hence, the Demi-Leopard.

"But if under a will or deed of settlement an illegitimate child is required to assume the name and arms of its father or of its mother, a Royal License to assume such name and arms is considered to be necessary...such petition is always granted, on proper proof of the facts, if made in due form to the proper channels. The Royal License to that effect is then issued. But the document contains two conditions, the first being that the arms shall be exemplified according to the laws of arms with due and proper marks of distinction. The ancient practice certainly appears to have been to make some slight change in the crest...or very much altered crests have been granted without any recognisable marks of distinction."

A Complete Guide to Heraldry by A.C. Fox-Davies, Thomas Nelson and Sons, Ltd., 1969, pg 397, 398

Now, all of this is further emphasized by Richard's last name because in the ancient Welsh Language (which Robert actually learned while in jail) the word Male means the Prince.

**mael, eg. 1. arfogaeth. Armour. 2. tywysog, pennaeth. Prince, Lord.*

Welsh - English, English - Welsh Dictionary H. Meurig Evans, M.A., Saphrograph Corp., 194 Elizabeth Street, New York, Ny, 1969, pg 321

The asterisk at the front of the word means, hen eiriau neu hen ystyr - obsolete words or meanings from the Byrfoddau - abbreviations page.

Obviously, the only people who could afford Mael or Mail Armor at the time were Princes, of which there was only one at the time in Glamorgan - and only one in all of England that bore a Crowned Leopard as his Crest. Male is made out of Steel Circlets and a Prince wears a Gold Circlet (as I am sure the etymology will bear out).

Also of interest is the fact that the word Hill in Welsh means Son including several combinations thereof.

Hil, eb. ach, llinach, tylwyth, hiliogaeth, perthynas, tras. Lineage, Offspring, Race.

Ibid pg 285

Thus, taken together, at the time that surnames were being handed out, we see that Captain Richard was the son of the Prince which is born out by that Crowned Leopard as his Crest and the escutcheon of accomplishment, as well as the nickname Gambaron, mentioned earlier which means exactly the same thing.

His descendants, sometime subsequent to this, dropped the title, but kept the last name Hill and the White Leopard with the Duke's Crown to show their lineage. The reason they dropped the title 'mael' is, obviously, because in the English it means bad or evil (from the French, i.e. Malefactor etc), which is why you find very few, if any, English of the period with the last name of Male. And, for the same reason, they kept the last name Hill, which was a pretty common name, and added the last letter 'l'.

So here we see using these very rare symbols (Leopard, Crown, Spear, Red Shield, Battle Axe, Glamorgan, Names etc - odds are seven factorial or 5020 to one), gathered together into one Heraldic Crest and with the laws of the Heraldry of the times, combine together to show that my direct ancestor, Sir John Hill, is a direct descendant, through Captain Richard Son of the Prince, from Crown Prince Robert Curthose Son of the Prince, the eldest Son of William the Bastard Conqueror King of England and Normandy, who is himself a direct descendant, through Robert Duke of Normandy, via Rolo and Halfdan and Machir via the Monarchy established in Normandy after the Babylonian dispersion, from the loins of Jehoiachin, descended from King David - all of which pass through the Direct Male lineage with not one change of house in the entire lineage.

I am so sure of this information that I am planning on sending it out to various sources (Glamorgan Records Office and Burke's Peerage) for confirmation and will continue to update

this post as further information becomes available. You don't want to miss the last letter in the series between myself and Burke's, let me tell you.

Keep in mind one other thing and that is that the person who fulfills the prophecy not only must be descended from King David, but he must also have been given the name David at birth, in accordance with the Prophet Jeremiah (30:9), Ezekial (34:24, 37:24) and Hosea (3:5).

Summary :

When we look at the Names of the people involved and the Location that they came from and the Crest that they all shared in common, and using the Heraldic Laws of the day, then we have here as strong a proof as needed to show that God has kept his promise and that there is a direct male descendant who He will raise up to restore the Davidic Throne.

These three witnesses, when combined with the witness of the Word of God; that this descendant must be able to merge the House of Ephraim with that of Judah (which I have already proven concerning my own ancestry) and that he would be given the birth name of David as I was; provides us Solid Heraldic Evidence, admissible in a Court of Law, that proves beyond a Shadow of a Doubt, that I am, in fact, a direct descendant from King David through the Male Lineage with absolutely no change of House in the entire lineage.

And I can assure you, come that Day, that there will be no doubt left in anyone's mind that Y'shua ben Y'hava Himself has restored the Davidic Throne, Tabernacle and Kingdom.

I completed this research in August of 2004 when I walked up to Boulder from Denver and, at the time, I did not know that this was my adoptive lineage. The URL from Wayback Machine is included below to show that I finished the research at that time and is dated September 23, 2004.

So, that sound you hear, if you listen very carefully, is that of (Is 22:23) :

A Stake being driven into a sure place...

<http://web.archive.org/web/20041023134311/tenlosttribes.lbgo.com/tabernacleofdavid.html>

Letters to Burke's Peerage (Abridged)

Was wondering if this does not establish that Sir John Hill is a direct descendant of Captain Hill-Male, who had two names and the second was subsequently dropped by his descendants.

This would explain why there is no information on Sir John Hill in Somerset, because he assuredly moved there from Glamorgan which is where more information could be obtained on him.

THIS IS OF COURSE A POSSIBILITY, AND SOME SUCH COURSE OF EVENTS WOULD EXPLAIN THE LACK OF SOMERSET INFO. IN SHORT, YOUR METHODOLOGY IS FINE.

If this is the case, and since I am the one who has brought these two lineages together, does that give me 'Incumbent' rights to display the Ducal Crown?

NOT AS SUCH. TO DISPLAY ANY CREST YOU SHOULD STRICTLY SPEAKING APPLY FOR A GRANT FROM THE COLLEGE OF ARMS.

This was, actually, why I originally contacted you, so as to start this process.

THERE HAS BEEN A GREAT DEAL OF 'UNAUTHORIZED' ASSUMPTION OF OTHER PEOPLE'S ARMS THROUGHOUT THE LAST 300 YEARS IN ENGLAND AND WALES (AND PROBABLY IRELAND).

I understand what you are saying here, but both of the Crests involved, if I am not mistaken, date to the early 1400's or before, thus avoiding this assumption.

That being the case, then both the individuals involved (i.e. Captain Richard Hill-Male and Sir John Hill) must have provided the required proof of ancestry and rights of inheritance in order to display their respective Arms and Crests.

SIR JOHN HILL MIGHT EVEN HAVE ADOPTED THE NAME HILL AND THE ARMS, TO TAKE ONE POSSIBILITY.

This would actually have to be proven, and not the right for him, or one of his descendants, to display the crest. This would be in keeping with the rule that one's crest can be 'upgraded' via marriage etc, but it can not be 'downgraded' without proof that he had no right to claim that crest. The actual existence of his crest at that time is proof that he provided the necessary proof and had the right to bear those arms at that time.

THIS IS WHERE WE DIFFER. I DO NOT BELIEVE THAT A SIMILARITY OF CRESTS, OR EVEN IDENTICAL LOOK TO TWO OR MORE OF THEM, NECESSARILY, REPEAT NECESSARILY, IMPLIES KINSHIP.

I refer to the Book, "Symbols of Our Celto-Saxon Heritage", by W. H. Bennett for further information on this.

I will comment on the second half of your statement and that is that, in this particular, the rarity of a Crowned Leopard on the Crest is the focus of my attention whereas the Arms, in this particular, are of a secondary point. The realization of the origins of the Crest will then shed the necessary light upon the Arms.

THERE MAY BE HUNDREDS OF DIFFERENT FAMILIES TODAY WHO USE THE SAME CREST, SOME LICITLY, SOME ILLICITLY.

Yes, there may be however, I doubt there are in this particular instance, and, by "illicitly" you mean that they were never confirmed by the "central authority" but you can not say that the Crests of that time were not legitimate family Crests that have been passed down through the centuries, showing descent, only that they were not recorded by a Herald.

IT DID NOT FOLLOW THAT SIMILARITIES BETWEEN DEVICE (A) AND DEVICE (B) PROVED KINSHIP BETWEEN FAMILY (A) AND FAMILY (B).

This would have to be taken on an individual basis. In other words, there are some items in Arms and Crests that are fairly common (let's say a Battle Axe to represent participation in the Crusades) however, the more Rare an ancestral item, exponentially, the more likely that there are ancestral relations.

YOU ARE ASSUMING CERTAIN PATTERNS IN THE USE OF CRESTS WHICH REMAIN TO BE PROVED, HENCE CAN NOT BE TAKEN AS PREMISES.

And here I would like to say that you are assuming certain liberties which the College of Arms has no right to claim, i.e. that Crests that have existed before the "central authority" was established are 'illegitimate until proven otherwise' for, the burden of proof lies with the challenger or incumbent and, therefore, any Crests in existence before that time (late 1400's) are automatically legitimate until proven otherwise. You could call it the Heraldic Grandfather Clause, if you will.

In fact, the corruption of the Ancestral Crests, that we talked of earlier, can actually be laid at the feet of the "central authority" the establishment of which made it possible for the Herald to be bullied, bribed or blackmailed into handing out crests left and right that didn't belong to them.

The classic example of this would be George I being allowed to bear his wife's crest (i.e. King James') when, in fact, he had no right to do so as she had copious brothers to carry on the family name and, therefore, she could not 'legally' bear her father's crest by the Heraldic Laws of the Day, and yet, to maintain some type of connection to the Royal Throne, some Herald gave the ok, even though there was a Legitimate heir to the Throne that could have been placed on the same.

I DO NOT BELIEVE THAT A SIMILARITY OF CRESTS, OR EVEN IDENTICAL LOOK TO TWO OR MORE OF THEM, NECESSARILY, REPEAT NECESSARILY, IMPLIES KINSHIP.

As I said, with certain symbols that are common than, obviously, it does not necessarily show ancestral relation - especially the Arms which show accomplishment in battle like the Axes of the Crusades. However, the rarer the Crest the more likelihood of there being an ancestral relation.

I DON'T KNOW THE AUTHOR OR THE BOOK, BUT THAT IS IRRELEVANT SINCE WE ARE TALKING OF HERALDRY, A SCIENCE, OR ART, DEPENDING ON ONE'S VIEW, THAT DATES FROM THE 12TH CENTURY AT THE EARLIEST...

In my personal opinion Heraldry is a Science that can be used in a Court of Law in cases of Inheritance, which, I am sure, you are fully aware of, and which is exactly the point of this correspondence. You are wrong, however, in assuming that Heraldry sprang on the scene out of nowhere in England or Europe in the 12th century during the Norman conquests. The only statement that can be made is that there is no solid proof of its existence before that date, but even this is erroneous, for tribal standards and personal seals, and thus ancestral heraldry, are known from ancient times.

<http://www.genealogyweb.com/herald.htm>

To give an example; how does your statement above reflect upon, let's say, Prince Charles and his lineage which is, supposedly, traced back to the time when they did not have this "central authority." Do the family Crests, then, become "illegitimate" because no one "authorized" the Crown born in that particular lineage? Are there any drawings of the Crests back then that could be used to determine the date they were first used? What gave his ancestors the right to bear that particular crest and did it come into conflict with the Crests of any one else at the time?

HENCE HAS NOTHING WHATEVER TO DO WITH CELTIC OR SAXON CULTURE, LEAST OF ALL SYMBOLS USED BY CELTS OR SAXONS.

The Monarchy in England would differ with you as they claim to be descended from King David and one of the Sciences that they use to claim this is that of Heraldry, like the Star of David, the Red Hand of Ulster, the Stone of Scone etc. In fact, in that book the author shows that there are over 100 specific symbols used by Anglo-Saxons, and no other modern peoples, and all of which originated with the Nation of Israel. It can be ordered from Artisan Sales on the Web.

"I refer to a Crowned Leopard of that time which is extremely rare."

SO WHAT?

Well, obviously to you it is of no importance, yet I detect that you are very aware of the importance of a Crowned Leopard coming out of Glamorgan. In fact, there is some disagreement among the Heralds about the origins of the Leopard - the common belief being that it denoted an illegitimate son, as I am sure you are aware.

However, several sources state that there was no specific symbol to denote bastardy whereas, the Leopard is anciently known as a symbol of The Duke of Normandy the only one of which is connected to Glamorgan being the son of William the Conqueror.

You see, Mr. Mosley, I am not concerned with any "central authority" or with hiring the best "Herald" that money can buy - I am concerned with the truth and, the truth is that, at the time of the Crests in question, there is only one explanation for a Crowned Leopard coming out Glamorgan - all of which I have detailed in the article referred to previously

<http://www.geocities.com/jesterbr549/tabernacledavid1.html>

In fact, suffice it to say that you probably won't deal with a more important crest in your lifetime. Thanks for all your help.

Prince David T. Hill

[Unabridged Copy](#)

Letters to Brit Am Abridged

Editor's Note : December 22, 2021 AD : What I didn't catch during the live conversation below was Mr. Davidy's insistence that Manasseh, from the root Nasheh, can mean 'representative government' which is his foundational premise and which he equated with the US which is blatantly ludicrous.

The root of Nasheh is Nasi which means 'to lift up' and is translated as 'Prince' and a 'Standard' and I could easily argue that this is referring to a Monarchy, not a Republic.

Further, he should have gone with a compound Root Source and he would have found that Manas is from Manah (Strong's # 4487) which means to count or weigh out (mene mene tekel upharsun) and Shah comes from Seh (#7716) and means a member of a flock such as a sheep or goat and thus would mean to Count the Flock (I guess because he 'forgot' - the actual meaning of the name - how many sheep were in his flock).

Either way, it goes to show you why linguistics are not admissible in a Court of Law to determine inheritance and that Mr. Davidy has a vested interest in 'proving' England is Ephraim. Gee, I wonder what that might be?

26 May 2005 Subject: A Defining Moment

Below is a series of letters that I sent to BritAm in reference to his statement that America was a Democracy and thus to be identified with Manasseh. The reader may be interested in the discussion.

"It seems that the name Menasseh (derived from the root "NaSHeH") may be understood to mean "responsible representation" which is the type of Democratic Government the U.S.A. sometimes seems to base its whole being upon."

I regret to inform you that America is not a Democracy, but a Republic.

However, what you describe in that article is pretty much what happened when the Brits "forgot" the Monarchy, during the Glorious Revolution and put a straightjacket on the same and then "slipped" into the Parliamentary Democracy that they have now.

Further, you deviate from the primary definition of the Word and substitute a definition far removed from the original.

When we are seeking to identify the nation of Ephraim we must have a clear cut understanding of the precise Word of God, not circumstantial and imprecise speculations that could apply to either country.

"What is the difference?"

The defining characteristic of a Republic is "Rule by Law" which, in this case, would be our Constitution and Bill of Rights as you pointed out in that article. "Rule by People" or representatives would be the defining characteristic of a Democracy.

One way or another Yair, whether you believe it or not, or understand it or not, this is a very defining moment.

"If my understanding is correct, a Republic is, 'Rule by Law which, in this case, would be our Constitution' means that the principles of the Republic are somehow more elevated than the simple 'democratic' wish of the majority. The Constitution appears to be built on the principle of 'Responsible Representation in which those represented may be obligated while those who obligate them are chosen by them and answerable to them.'"

This does not detract from the USA having the attributes of Manasseh, on the contrary. It elevates this fact. The name Manasseh in Hebrew actually means: 'Responsible Representation in which those represented may be obligated while those who obligate them are chosen by them and answerable to them.' We have explained this several times in our works (especially "Ephraim") and on the Brit-Am website."

I am sure that you have explained it several times, however, as I went on to say in that same paragraph, the "attributes of Manasseh" can be found in the Governments of both England and America by your own definition and, therefore, are not conclusive proof of identity.

We, therefore, must base the conclusion of Identity on a firmer foundation - not on speculation. The Science that you employ is useful in general in identifying the Western Peoples as descendants of the Ten Tribes, but in matters of Inheritance of the Birthright, they would be inadmissible in a court of Law.

As I stated to you, the names were intermixed throughout the tribes and, therefore, are not conclusive of who is who.

This is further tempered by the fact that there was much intermingling of the tribes (especially of Levi who had no inheritance and Simeon who was destined to be 'scattered' throughout Israel) and assuredly there are descendants of all the tribes in the Anglo Saxon nations as well as in other countries (the land of Sinan - China and Russia via the Scythians etc).

So, for that reason the tool you are using is not conclusive and can only be applied in a general way.

In this particular, the Heraldic Crests of Ephraim would be more Tribe specific and Authoritative and, actually, would be admissible in a Court of Law in cases of Inheritance, which is exactly what this is.

And there is a reason for this Yair, and that is because there are actually people out there who would try and steal the Birthright that didn't belong to them. And I, for one, am not going to allow that to happen because, frankly, that Birthright belongs to me. And I am claiming that Birthright today - right here, right now.

My name is David Thomas Hill and by birth in the City of Beverly, Mass., on February 17th, 1964 at exactly 5:04 PM (it snowed that day), I am a Legal Citizen of the Republic of the United States of America which is the Lost Nation of Ephraim as proven in Y'hava's Court of Law, by the Heraldic Crests of this Nation as presented by W.H. Bennett a noted Expert in the Science of Heraldry, as witnessed by William Dankenbring and myself, with Shalmah as our Advocate and Y'shua bar Y'hava as our Judge.

Case closed. Courtroom adjourned.

And that, Mr. Davidy, is the difference between a Republic and a Democracy.

Clear it up any for ya?

The Basest of Men

I) Three Times the Scriptures mention me by name to annul my Bastardly origins (i.e. A Bastard will dwell in Ashdod - belongs to the Prince in the Millennium) :

Jeremiah 30:9 *But they shall serve the LORD their God and David their king, whom I will raise up unto them.*

Ezekiel 34: 24 *And I the LORD will be their God and my servant David a prince among them - I the LORD have spoken it.*

Hosea 3:5 *Afterward shall the children of Israel return and seek the LORD their God and David their king and shall fear the LORD and his goodness in the latter days.*

II) Three Times the Scriptures mention that I will be Y'shua's son :

Isaiah 53:10 *When you make His Soul an Offering for sin, He shall see His seed.*

Proverbs 30:4 *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?*

Y'shua ascended to heaven 40 days after His resurrection. He gathered the Wind in His fists on Pentecost when He poured out the Spirit. He bound the Waters of the Gentile nations in a garment via the Restraining Influence of said Spirit in the Life of the Church. He established the Ends of the Earth by sending the Church out into the entire world to the ends of the earth. What is His Name? Y'shua ben Y'hava. What is His son's name? David ben Y'shua ben Y'hava.

Matthew 1:16 *And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

This is implied from the context. Count the generations in the third section and you will see that the 14th generation is missing which means Y'shua must have a son or the Doctrine of Inerrancy will be annulled and, since God has exalted His Word above His very Name, we know this can not be. If it is easier on your Theological mind to assume this is via Adoption - Which Y'hava Honors and considers binding - that is your prerogative but I know the Truth and it is the Truth that will set you free and the Truth is that Y'shua has a son - many of them, in fact, including many daughters - via the Shroud of Turin. No one that Loves Y'shua should have a problem with this and, in fact, should rejoice for Him. If anyone deserves to have offspring from the entire human race it would be Him.

III) Three Times the Scriptures mention that God will put on the Throne the Basest of Men :

Daniel 4:17 *This matter is by the decree of the Watcher and the demand by the word of the Holy Ones to the intent that the living may know that the Most High rules in the Kingdom of Men and gives it to whomsoever He will and sets up over it the basest of men.*

Daniel 4:25 *The Most High ruleth in the kingdom of men and giveth it to whomsoever he will.*

Daniel 5:21 *And he was driven from the sons of men and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was*

wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appoints over it whomsoever he will.

Three Times Three - just Hyb Asr Hyh saying hi.

If you want to know what He meant by 'base' then I would refer you to II Sam 6:22 :

And I will yet be more vile than thus and will be base in mine own sight and of the maidservants which thou hast spoken of, of them shall I be had in honor.

Pretty sure, being the Bastard that I am, I qualify for this description also.

And if you don't believe me then check out my favorites on my Twitter Account...